

The

SCRIPTURE STANDARD

*Pleading for a complete, return to Christianity
as it was in the beginning,*

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MARCH, 1947.

A Timely Message.

'THEREFORE be very careful how you live and act; let it not be as unwise men, but as wise; buy up your opportunities, for these are evil times. On this account do not prove yourself wanting in sense, but try to understand what the Lord's will is.' (Eph. v. 15-17; Weymouth).

Thus does Paul plead with the 'children of light.' He stresses, what we all too often forget, that we are in the world to influence it, and not, to be influenced by it. 'Have nothing to do with the barren unprofitable deeds of darkness, but instead of that set your faces against them.'

The Master spoke of His disciples as 'salt' and 'light,' figures which suggest that the world is corrupt and dark. His disciples are to season, savour, save, and lead others to Him who is the source of light and life. Only as we are separate, distinct and different can we hope to win others for the Lord Jesus. If 'the salt loses its savour,' and the light be hidden, the world is left to perish in darkness, and those who should season and lead are despised and trodden under foot of men.

'These are Evil Times.'

The daily records of appalling crimes, divorces, the mad rush for 'sport and amusement, the deplorable neglect' of God, His Word, and all spiritual things, compel us to ask: Was the world before the flood worse than this present evil world?

In July 1914, before the first World War, the Conference address to the

Methodist Societies contained the following;

'Irreligion is defiant and unashamed. "Vulgarity is canonised. Brutality is exalted into a virtue, and force is proclaimed to be the supreme court of appeal. Gaiety is added to lawlessness, and the craze for pleasure defies the sanctities of religion and the home ... If Babylon prevails at this juncture, Zion will go into captivity for a generation.'

Babylon did prevail, and the Church is still in captivity, and that graphic description of the condition of the world seems more true than ever.

Despite all modern methods, elaborate machinery, costly buildings, highly educated preachers, organs and choirs, frantic efforts to cater for material and social desires, there has been a continuous, and increasingly rapid, decline in the number of: Church members and Sunday School scholars. Free Church leaders, and/others, say that the Churches are 'stagnant and sterile,' and are 'bleeding to death.' -

'Buy up the Opportunities'

Present: conditions are surely a challenge to all who are 'jealous for the Lord, and, valiant for the truth.'

Paul exhorts us to be wise to understand what the will of the Lord is... The Lord's will can only be learned from the Lord's Word. We

are shut up to the Scriptures for all we can know with certainty of what the Lord requires of us. Some openly boast that they have got beyond that, and claim to speak where the Scriptures are silent. That leaves us with no reliable standard, and no ground for union.

Many claim that they no longer hold to the position of the Restoration pioneers. They say they no longer see things as they did when they were children. That is not necessarily evidence of advancement, it may be retrogression.' The Lord stressed the necessity of again becoming as little children; and thanked the Father that He had 'hid these things from the wise and prudent . . . and revealed them unto babes.'

Some claim to have 'a foot in both camps,' to be inbetweeners.' There is nothing noble or commendable in that. Such are of no use to any cause. Of such, the Lord said: 'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' (Rev. iii. 16).

These are they who object to the term 'loyal brethren,' for they well know it does not apply to them.

These times need men of the Book, men who can handle aright the Word of Truth; and who know where they stand. The present condition of the Churches is largely due to neglect of the Bible: and much of that is the result of teaching which has undermined faith in the inspiration and authority of the Scriptures.

The call to all who desire the welfare and prosperity of the Church, for which the Lord gave Himself, is 'buy up the opportunities,' to preach and teach the Word, and to 'speak as the oracles of God.'

If we have whispered truth,
Whisper no longer:
Speak as the thunder doth,
Stern and stronger.'

EDITOR.

SIN in satin is as great a rebel as sin in rags.

C. H. SPURGEON.

Nothing so demoralises the forces of the soul as fear. Only as we realise the presence of the Lord does fear give place to faith.—Sarah Smiley.

Conference at Belfast,

5th April, 1947

Morning service, 11.30 a.m. Chairman, Bro. W. J. Hendren (Belfast). Dinner. Afternoon: Conference. Tea. Evening: Service at 6.30. Speaker: Bro. W. Carl J. Catcherside (St. Louis, U.S.A.).— Name Of second speaker later.

PASSPORTS AND TRAVEL PERMITS

Forms of application for these may be obtained from railway stations. These forms, duly completed, should be sent to (England): 36 Dale Street, Liverpool, 2, or to the London Passport and Permit Office; (Scotland): 10 Bothwell Street, Glasgow, C.2., together with two passport photographs.

Application may now be made as early as desired but photos must be included. No money is now necessary.

ACCOMMODATION.

An address must be given when applying for a permit, and for this purpose use either C. I. Hendren, 27 Langford Street, Belfast; or J. Hamilton, 42 Jaffa Street, Belfast. Applications for board should also be made to either of these two brethren.

Please apply early to allow for catering arrangements and for adequate notice" to hotels or boarding houses, who also require B.U.s and points supplied.

When possible, brethren will of course be placed in members' houses, but due to Housing shortage this will be insufficient.

Please state definitely—Number of men in your party, number of women in your party, number of children in your party, number of days you will stay, number of meals you will desire to arrange to have in your hotel or boarding house.

Terms range from 5/6 to 12/6 each (bed and breakfast), or from 10/- to 15.- each (full board) per day. Weekly terms or other information as required.

C. I. HENDREN.

Birmingham, summer Lane, 10.30 a.m., Breaking of Bread; 6.30 p.m., Gospel meeting. Thursday: 7.30 p.m., Meeting for Prayer, Praise, and Bible Study. Bro. P. C. Day, 69b Stamford Road, Handsworth, Birmingham 20.

Tunbridge Wells, Breaking of Bread, 11 a.m.; Gospel Meeting, 6.30 p.m., Thursday: 7 p.m., Prayer Meeting. Sister D. Gillett, 185 Upper Grosvenor Road, Tunbridge Wells.

These details were not to hand in time for publication with rest of the list.

A, GARDINER, Junior.

Why I am a Christian Only.

T. H. ADAMS, a Methodist preacher in America, received the following letter from his son, who had learned 'the way of God more perfectly':

'Dearest Father,—The only apology I have to offer for this letter is my deep affection for you, and my longing desire to open your eyes to the light of the Gospel. I am conscious of your devotion to your work and spiritual convictions, as far as they go. But there are many things connected with your Church relationship that I am convinced you have never taken time, in your enthusiasm, to sift to the foundation. I am satisfied, if you will but give the questions I submit to you, the thought you are capable of giving them, the result will be most gratifying.

1. Who is the founder of Methodism? If John Wesley, it cannot be Jesus Christ. (Matt. xvi. 18; 1 Cor. iii. 11).

2. Where can you find a Methodist Church in the Bible?

3. Or wherever in all God's administrations did it resemble the Methodist Church?

4. Where is your Scripture authority for 'breaking bread' once a quarter?

5. Where is your authority for the mourners-bench system of conversion?

6. Where do the Scriptures teach a sinner to pray for his salvation?

7. Where does the Scripture teach anxious souls to go away seeking? What do you expect them to seek? Jesus? Then tell me where He has gone. Does the Scripture not tell us that Jesus came to seek and save the lost, riot that the lost are to seek the Saviour.'

8. Why do you sprinkle infants? Can they fulfil the requirements of Scripture? (Mark xvi. 16).

9. Can you find a Scripture that suggests that God, Jesus Christ, or the Apostles ever commanded water to be sprinkled on a person in order to bring them into the Church?

10. In giving His Commission in Matthew xxviii., did Jesus use the word *baptizo* or *rantizo*? If *baptizo*, why do you not dip your people? If *rantizo*, you are right!

11. Was the Church, as Methodists teach, instituted in the days of Abel? If so, it was not established as described in Heb. x. 9. It was established before the foundation was tried. (1 Cor. iii. 10-11) and before Christ became the Head of the Church. (Eph. i. 22-23). It was established before Christ became King (John xviii. 37). It did not have a cross (1 Cor. xv. 1-4). Before the Holy Spirit was given, and therefore had no life (John vii. 38-39).

12. Where is the Scripture for the probationary system?

13. Where is the Scripture for your Conferences?

14. Where is the Scripture for your offices, and names of officers in the Methodist Church?

15. Where has God promised to baptise people with the Holy Spirit and with fire, as prayed for in the Methodist Church?

These are but a few of the many questions that present themselves to my mind. But, possibly, these will suffice for the present. If Methodism is Scriptural, you can reconcile these things by bringing God's Word to back you up. If not, the system is wrong, and ought to be abandoned. Will you, dear father, search the Scriptures? And while you are doing so, remember my prayers are going up to God for light to be given you.—Your affectionate son.'

At first, the temptation tried to overcome me that the letter was more a demonstration of zeal than of knowledge. Yet there was an appeal in it that took hold on me, and I read it again and again.

The day following the receipt of this letter, I was out making some pastoral calls, and met a man, who, although a drunkard and reckoned among the most notorious sinners in the town, was a fairly well-educated

man. I had been anxious about his salvation for a long time, and when we met I urged him to come to the services the following Lord's Day.

As we parted, I asked him when he was going to decide to become a Christian. He replied, 'When I know how.' Then, of course, I went to work like a good Methodist would, to urge him to kneel down and pray God to save him, and take away his sin. He replied, 'Mr. Adams, I cannot find that way in the Bible.' It then suddenly dawned upon my mind that I had never seen a passage of Scripture to substantiate this order of things! 'No, sir, I cannot find where Jesus Christ or the Apostles ever asked a sinner to pray for his salvation!' I confess that had he asked me to produce Scriptural proof for the ground I occupied, I would have been embarrassed a thousand times more than I was. We parted. He went on his way, and I wended my way back to my study. There lay my son's letter, and there was the very question. This aroused me to a diligent search, and for four months I had a battle. I tried to reconcile the truth to Methodism, and in every conceivable way tried to make the system I was propounding come out on top. But alas! the more I tried to bring Scripture to substantiate the doctrines and government of the Methodist Church, the further I got entangled, until I had to acknowledge first, to God, that I was in error; and asked Him to lead me and direct me in the path that would bring the greatest amount of glory to Himself. Second, to my wife, who had been cradled, like myself, in the Methodist Church.

The news was a blow to us both. For we loved our Church associations. All our earthly relatives were Methodists. The furniture that we were then using belonged to the Church; and having five girls, the prospects of getting up and going out without a chair to sit on, or a bed to lie down on, was a serious matter indeed to us. Of course, the devil magnified these difficulties, until they looked like mountains.

the tops of which were almost out of sight.

At last I said: 'Well, wife, what do you think is the best course to pursue? I cannot go on like this. I cannot sprinkle any more babies, or adults. I cannot ask another man to the mourner's-bench. I do not believe the Church was organised until Pentecost! I must break bread every Lord's Day? And these things, with a hundred others attached, have made me feel we are surely off the Gospel line. My baptism and yours is not Scriptural, and therefore personally I am determined to be buried with our Lord by baptism into His death.'

She replied: 'So we must, and she continued, 'Let us take up our cross, and follow Jesus, not only on dry land, but into the water. And if we are compelled to sleep in a barn, and eat our food off a soap-box, we shall have the smile of God and the consciousness to know we have followed Him.'

And then she repeated these beautiful lines:—

'Must Jesus bear the cross alone
And all the world go free?
No! There's a cross for every one,
And there's a cross for me.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?'

Then we knelt down together, and sang the last verse :

'Sure, I must fight if I would reign,
Increase my courage, Lord! I'll
bear the cross, endure the pain
Supported by Thy Word.'

True to His promise, our Heavenly Father supplied our needs out of His riches in glory by Christ Jesus. It did not take us long to step out upon the promises of God. I communicated with my son, and asked him to appoint an early date for my baptism. The crowd was immense that memorable evening, and as my son led me down into the baptismal waters, the audience was bathed in tears. Tongue fails to describe the joy of that hour. The cross has been heavy many times, yet we have learned;

'His cross is not greater than His
The ^{grace,} cloud cannot hide His blessed
face.'

Not long afterwards our son baptised his mother; and now all but one (the youngest) have been 'baptised into His death.' The old adage says: 'Tis not the taste of the medicine, but the hidden virtue that does

you good.' Crosses have not been losses to us. But they have been stepping helpmeets to a higher platform of usefulness for God and the souls of our fellow-men. The only regret I have is, that the 'glad, good news' did not reach us sooner.

—From 'Bible Advocate,' Mar. 3rd, 1905
(Slightly abbreviated).

Christ or Men ?

THESE are perilous times indeed for all earnest followers of the Lord Jesus Christ, and because iniquity is abounding on every hand, the love of many is growing cold. Compromise seems to be the order of the day, and on many present-day problems which face the Christian, the Churches generally maintain a cowardly silence, or put the responsibility of finding out and acting upon the truth on to the individual.

That iniquity is abounding no one will deny; but there is one sphere where iniquity is beginning to assume such proportions, that its effect on the lives of believer and unbeliever alike, is tremendous. I refer to the sinister growth of State control, conscription, and the 'closed shop' of trade unionism.

Paul exhorts us to put on the whole armour of God that we may be able to stand against the wiles of the devil, 'for we wrestle not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.'" (Eph. vi. 12.)

The influence of these powers on world affairs has grown stronger, as 'the salt of the earth' has lost its savour, or in other words as the Church has ceased to witness to the truth as it is in Christ Jesus, and is now 'neither hot nor cold. The faithful remnant, however, must continue to wrestle against these Satanic powers, and to-day, in the face of so many Government laws, must seek

to establish what is the relationship between the State and the Christian.

Most of us are aware of the answer of Jesus-to the Pharisees, who sought to trap Him into making a treasonable statement, or bring Him into disrepute with the Jewish nation: 'Render, therefore, unto Caesar the things which are Caesar's and unto God the things that are God's.' The question immediately rises in our mind as to what things are the State's and what things are God's.

The two most relevant passages (though there are many more) are found in Romans xiii. and 1 Peter ii. 11-23. In these we are told to submit to the 'powers that be' because they are ordained of God, but the limits of this 'ordination' are clearly stated, namely that they 'are a terror to evil doers, and a praise and protector of good works, and them that do good.' within the frontiers of the country they govern.

As long as governments govern within these limits, Christians must submit to the laws, customs, and tributes that are made. But if and when any government or power exceeds the powers God has conferred upon them, and take unto themselves powers which God has not given them, then the Christian must humbly but firmly refuse to acknowledge the unlawful 'law.'

Instances where this has happened are to be found in Daniel iii., vi.; Acts iv. 18-20; v. 28, 29; 40-42.

Conscription is a claim by the State to control the bodies of men, for whatever purpose they wish. Has

God ever given authority to governments to compel men to use their bodies (including brains) to kill their fellowmen? Was Hitler and those in authority under him ordained by God to set up concentration camps? Were the Governments of Britain and U.S.A. ordained of God to drop atom bombs on Hiroshima and Nagasaki? In view of the fact that God willeth not the death of a sinner, one can safely say, 'No!' But thousands of professing Christians helped to perpetrate these and other horrors on mankind, not of their own wish, but because they were conscripted to it. What is this law that can make men do such devilish things? Is it of God? Emphatically, No! Neither has He given them the power to direct what men shall do with their bodies, e.g., what their work shall be, where they shall work, and when they shall work. It is an assumption by the State or Union of powers that belong to God alone, an assumption that those who seek to uphold the claims of the Lord Jesus Christ cannot accept.

On the other hand we are clearly told that our bodies are not even our own, never mind the State's! They belong to God alone, having been purchased and redeemed by His precious blood. 'For ye are bought with a price,' therefore glorify God in your body, and in your spirit, which are? GOD'S! 'Therefore render unto Caesar the things which are Caesar's, and unto God the things that are God's.'

Paul exhorts us to present our bodies a living sacrifice unto God. The State commands that we present our bodies at a certain time and place to its authority, to fulfil its particular purposes! But says someone: 'What if we are directed to land work? There is nothing wrong with land work, surely?' Of course not, but this does not alter the fact that this is an evil law, under which hundreds of thousands of young men (and possibly women) the world over are being compelled to use bodies and brains to fulfil the Devil's devices through the various govern-

ments of the world. The Bible says that Jesus has purchased the right to rule in the body and spirit of all men, through His sacrifice on Calvary. Conscription is the Devil's lying denial of this blessed truth. The whole world lieth in the hand of the wicked one!

The Christian is responsible; to God for the works done in his body, and when we appear before the judgment seat of Christ, we cannot absolve ourselves by saying that we were only obeying the orders of the body of men who constituted the government of the day.' We must obey God rather than men.

Conscription and trade union controls have their source in Antichrist, who in these last days is opposing, and exalting himself above all that is called God or that is worshipped. (2 Thess. ii. 4.)

A further thought with reference to Jesus's answer, to the Pharisees. He said: 'Show me the tribute money . . . Whose is this image and superscription?' They say, 'Caesar's.' The coin bore the image, the seal of Caesar. The bodies of men: whose image and superscription do they bear? 'In the image of God created he him.' 'In whom also ye were sealed with that Holy Spirit of promise.' The Christian should bear the stamp of God in his life which witnesses to the world around: 'I am God's.'

The ownership and control of the 'temples of the Holy Spirit' can belong to God alone, though, alas, how often we assert our own wills against His, and use our bodies to satisfy our own purposes instead of His. But faltering though we may be in our service to Him, no man can serve two masters, and the call to all who have made Christ their Lord and Master, is to choose whom they will serve in reality, Christ or Man; and then, by His grace, Stand! and having done all, Stand!

RONALD E. BACKHOUSE.

It is not material so much as moral dirt that denies.—Self-Help.

Leaven and Unleavened.

LONDON people are not so familiar with barm, leaven, and yeast as our Yorkshire brothers. In the North country, mother 'hides' the fermenting, substance in the flour, mixes and warms the dough, and she sees the dough 'driven' by the living yeast in every possible direction. After cutting the dough into suitable sizes, it is baked, and the product is leavened bread, good and wholesome. Some of the ancients made the dough first and leavened it afterwards (Ex. xii. 34).

In olden times, both leavened and unleavened bread were in use. When a meal had to be hastily prepared, unleavened bread was used, as when Lot entertained the two messengers of God in Sodom; (Gen. xix. 3). In their hurry to quit Egypt, the Hebrews had not time to prepare leavened bread and used unleavened. To commemorate the Exodus from Egypt and the speedy evacuation (Deut. xvi. 3), the seven days of unleavened bread, for continual observance, from 14th to the 21st day of the first month (Abib) were commanded. Each generation learned how God redeemed His people from slavery, made them free, and turned their tears into smiles and their sorrows into joys. They also were reminded of the debt of gratitude owing to God for His goodness: 'O that men would praise the Lord for His goodness.' Some 'call upon God in their trouble and He delivers them out of their distress.' God demonstrated His ability to save and His trustworthiness as a refuge. 'He was their refuge and strength.'

In Hebrew worship, some sacrifices were appointed to be offered with unleavened bread, such as the Passover and the Meal Offering. Some other sacrifices were to be offered with leavened bread, such as Peace Offerings (Lev. vii. 13; Amos iv. 5) and the Pentecost (Lev. x^{iv}. 17).

In the New Testament, Matthew, Mark, and Luke make references to

the observance of the seven days of unleavened bread in Palestine. Jesus, knowing how His truth would permeate society, compared His kingdom to leaven, hidden in meal, until the whole was leavened. (Matt. xiii. 33). Jesus also compared the power of 'teaching' to leaven. (Matt. xvi. 12). The Devil uses this power to the full, the Pharisees used it, and many evil folk use it. They appeal to the ear and to the eye! Paul and others, by teaching, 'turned the world upside down.' Are Christians using this wonderful power as they should?

In the Christian dispensation, Paul taught, as did the Saviour, the permeation of leaven. 'A little leaven leavens the whole lump.' Brothers were insisting upon 'Circumcision,' 'Sabbath-keeping,' etc., for salvation. (Acts xv. 1; Gal. v. 2-15). This wicked leaven (Gal. i. 8) was to be removed by sound speech and solid argument. A sin of the flesh (1 Cor. v. 1-8) was called 'the old leaven' and to prevent the corruption of the assembly, the offender was to be cast out. The assembly obeyed the command, the wrong-doer repented and was restored. (2 Cor. ii. 1-11).

Some people, known as 'the Brethren,' have taught that leaven signifies 'evil.' There is good leaven and bad leaven. The Kingdom of Heaven resembles the good and sin and false teaching, the evil leaven. Christ's teaching lifted society in the Roman Empire and we are compelled to recognise its force in the British Empire. It has been suggested that since Christ gave the example of the Christian feast on a Thursday night or early Friday and used unleavened bread, that the Lord's Day feast must have unleavened bread. It should be noticed that the day for Christians to publicly worship is stated to be the first day (Lord's Day). At Passover time, in Palestine, the only available bread was unleavened, whilst on Pentecost, in

Palestine, leavened bread was available. " Jesus used thg bread available, so do we. Neither the Christ nor His apostles have appointed unleavened bread for the Christian feast. When disciples and assemblies of Christ worship sincerely and in truth, 'they are unleavened.' (1 Cor. v. 7). There is no 'old leaven' to drive them in every direction, they are 'a new lump' and enjoy rest (Sabbath) in Christ.

W. H. CUMMINOS.

What Kind of Bread ?

WE have received Bro. Winstanley's reply to the letters on the above subject in last issue, but rather late.

Owing to Government restriction of the use of electricity," which supplies our light and power, 'S.S. pages were closed specially early, so as to be ready to print when power is again available.

Bro. Winstanley's letter will therefore appear next issue.

Dear Bro. Crosthwaite,—Seeing that it is by Inference the claim is made that unleavened bread should be used at the Lord's Table, no objection can be taken to the use of inference in an endeavour to refute the claim.

It is generally acknowledged that the Jews were—and are?—a hidebound people, ruled by custom and tradition as no other people in the world.

I take, it, that the reference made in the N.T. to days of unleavened bread, applied to only a few days in the year: the seven days of the Passover. It would, to the Jew, be just as wrong to partake of unleavened bread at any other time, as it would be wrong not to eat of it on the days appointed. If that is a true expression of Jewish custom, what are we to think would happen at Pentecost, which the Law prescribed should be a feast of leavened bread? 'Ye shall bring out of your habitations two wave loaves . . . they shall be of fine flour; they shall be baked with leaven . . . they shall be holy to the Lord.' (See Lev. xxiii. 15-20.)

Those early Jewish Christians gave up their Jewish customs with difficulty, and when the first breaking of bread of the first Church of Christ took place, would they turn from long-established custom and use unleavened bread, or would they hold fast to old-time ways and use the leavened bread of Pentecost? Who knows? But my inference is as good as yours, and it is that, in view of the Pentecostal nature and greatness of this occasion, unleavened bread would not only be out of place, but would not even be

thought of, short of a Divine command that it should be used. If there was such a command, we do not know of it, and I see no reason whatever for departing, in this matter, from the principle so often laid down in the 'S.S.,' 'that where the Scriptures are silent, we must be silent.'

May I trespass outside my own territory and touch upon your comment; Bro. Editor, in answer to Bro. Baines, on the matter of conscience? That the infirm of mind or body should be tenderly treated, will find acceptance everywhere. But whose is the conscience in this case?

The answer to that, strangely enough, was unwittingly, given us in the same issue of 'S.S.' as these questions and comments appeared. It will be found on page twenty in Bro. Bailey's article on Walter Scott, and reads: 'What! . . . would you have, me be baptised contrary to my conscience?' 'Yes,' replied Tait, 'I was. My conscience told me sprinkling in infancy would do, but the Word of God said: "Be baptised for remission of sins," and I thought it better to tear my conscience, than to tear a leaf out of my Bible.'

Conscience means literally, 'with knowledge,' and there is no knowledge—on which a conscience in this matter can be based, apart from the simple words 'and he took bread,' which admits of every kind of bread that man has eaten or ever will eat. As I see it, it is those who insist on unleavened bread at the feast who transgress against conscience. The so-called symbolism of Heaven as sin—and only as sin—will not stand, and the inference drawn from the Passover is offset by what may be inferred from the custom of Pentecost.

I submit that the best advice that can be given to all those whose conscience about unleavened bread at the feast is built on so flimsy a ground, should 'tear' it up. No matter how long it may have been held, and how revered the source from which it has come, it should be given up as unworthy of those who plead for obedience to the Word and the Word only.

W. BARKER.

CHRISTIAN PACIFISM

Dear Editor,—Your issue for February contains three letters, each of a full column, and not one of them gives a passage that says a Christian must not go to war, nor do they point out any list of evils where war is named. The Saviour knew more than man can ever know as to the horrors of war, yet neither He nor His Apostles gave expression to state-ments as extreme as those now used. Such as 'War is-a sin,' 'The negation of Christianity,' 'Impossible to the Christian,' 'Mass murder.' Where the Bible speaks we should speak. There are no Scriptures that approach these rash words.

SCRIPTURE READINGS

Hebrews vii. to xi.

THIS month's readings may be summarised as follows:—The services of the Old and New Covenants contrasted (viii. 1 to x. 18); exhortation based upon this (x. 19 to 39); faith, definition and examples (xi. 1 to 22).

First, our consideration is required of the superior High Priest of the Christian's profession. This is, in fact, stated to be the 'chief point' (R.V.) of the preceding chapters. It is indeed a matter of contrast, for He manifests in character, ministration, and final position, a Priesthood utterly transcending that of the Old Covenant.

The various ways in which this superiority is shown are given in some detail. The tabernacle, in which His service is given, is heaven Itself. The earthly tabernacle is shown to be **but** a shadow, copy, or type of the heavenly. The priests were but men—short-lived and faulty—offering sacrifices which gave ceremonial but not spiritual satisfaction in themselves. Obedience to the ordinances of that Covenant did provide satisfaction in promise, but that was dependent upon the spiritual condition of the worshipper.

We cannot escape the emphasis upon the blood of the sacrifices, and the correspondingly supreme importance of the shedding of Christ's blood. The writer does not attempt any explanation, but it was necessary that our High Priest 'have somewhat to offer' (viii. 3), and 'by his own blood he entered in once [for all] into the holy place' (ix. 12). Farrar comments: 'How can this be? belong to the secret things which God has not revealed; we only know and believe that so it is.' Twenty-seven times is that point mentioned within the forty-six verses from ix. 1, either in sacrifice, offering, death, or with the word 'blood' itself.

We must bear in mind all through this passage that the Temple was still standing, and the ordinances of Jewish worship and ritual were being observed. A careful consideration of the Law will make it plain that such were divinely intended to impress the people with the awe and reverence due to God, and to His abhorrence of sin and defilement of every kind. It is true that Jewish Christians of those days might have realised the very corrupt nature of the worship, as exemplified by unscrupulous High Priests and teachers, but the impressive nature of the worship doubtless held them in thrall in some measure, as in fact much of the ritual of to-day blinds its votaries to the corruption of teaching and practice hidden thereby. But let us, who think that we stand, take heed lest

The passages we are referred to do not deal with war, but are all general Instructions for our guidance as to how we can become like God and be more pleasing to Him. Jesus or His Apostles did not deduce from the words of the passages that war is a sin, or in any way hint that such is the case. It was left for Bro. Jepson to make such a deduction, and then seek to impose the result of his human reasoning on his brethren. But to our own Divine Master we must stand or fall. We cannot accept the frail reasoning of man.

To rise to the height these passages would lead us, we would still be short of being like God. Yet God, who is high and holy and pure in character, did permit and approve of a temporal kingdom engaging in war. Why should our observance of these passages make it impossible for us as citizens to engage in war, when war is declared by our rulers, whom God has commanded us to obey. Can we not render to Caesar the things that are Caesar's?

The qualities and virtue required of the Christian are embodied in and possessed by God, and our Heavenly Father was implicated in war without marring His holiness or His desire for peace. Has the creature to become more holy than his Creator?

Bro. Wood seems to overlook that our Lord gave respect and paid tribute to the rulers of their country, but our brother does not allow the Christian to leave even a small corner of his life to meet the demands of his citizenship. What a world we would have to live in if our countries were without governments, or if governments failed to wield the sword of authority.

Bro. Frith should note that my first letter did not seek to justify any conduct now, because of what the Jews did under the Mosaic Law. I merely referred to what God did. God is above all law and never changes.

Bro. Frith seems to place slavery amongst the things that are evil, and therefore a sin for which we can be called upon to answer to the Church as well as to God. I have failed to find a law against slavery, and therefore consider it is amongst the things concerning which we are only responsible to God. Only our Lord is able to judge as to the matters where it has pleased Him not to lay down a law or give definite guidance.

Let me say that it is wonderful how much instruction on love and peace we receive from the fiery fighting pacifists.

JOHN ANDERSON.

MARRIAGE.—Sister Lily Evans and George Joynson were married on Saturday, February 1st, 1947, in the meeting-room of the Church of Christ, Argyle Street, Hindley. Bro. L. Morgan officiated.

our worship become ajnefe formal thing..

God's dissatisfaction with the Covenant observances, as indicated in many strongly-worded prophecies, was rather with the "insincerity of the worshippers tharf with the sacrifices themselves. Obviously, they became blasphemous when they were offered by the wicked who did not 'do justly, love mercy, of walk humbly with God.' The promise quoted from Jeremiah xxxi. sets forth certain vital differences between the Covenants, and of course proves the point of the writer, and he adds a thought which became history but a few years later, when the Temple was completely destroyed. Thus was the Old Covenant finally finished, although, in fact, it ceased to function, in the true sense, when the 'veil of the temple was rent in twain.' The verbs and participles of verses 6 to 10 (ix.) are in the present tense in the original.

The keynote of the letter crops up continuously in these verses, 'By how much more,' 'better covenant,' 'better promises,' 'greater and more perfect tabernacle,' 'how much more,' 'better sacrifices.' But a very vital matter should be noticed, bearing upon our own lives very seriously. In x. 4-10, the point is made clearly that what God wanted was not so much the mere outward observance of His ordinances, but the doing of His will. It is that which the Saviour did in fullest, nay complete, measure, and it is that which sanctifies us through His offering of Himself. The sacrifices under Law could not take away sin, but the sacrifice of Christ fulfils their object, by doing that which they did but typify.

The second section is in three paragraphs: Verses 19 to 25 containing the positive Instruction and encouragement; verses 26 to 31 containing the solemn warning of terrible judgment; and verses 32 to 39 urging to a remembrance of the strong faith of former days, the sufferings gladly borne, and the need of patience under present trials. It is important to remember that it is 'he that endureth to the end that shall be saved.' Our past efforts will not suffice, the warfare of the soul does not cease this side of Jordan.

We only have one definition of 'faith,' and it is in these verses. We understand sufficiently, perhaps, by what faith does—that is, by its results—what it is. Our definition heads a catalogue of heroes of faith, and is intended to draw attention to the fact that faith may not have material or visible support, yet it provides the equivalent. The readers have been inclined to drift back to a system rich in visible and material ordinances. X. 39 could be more literally rendered: 'But we are not of defection unto perdition, but of faith unto gaining of the soul.'

The long line of heroes are drawn from the oracles of God in the Old Covenant, and illustrate the same principles which

are required to sustain us. The 'Hebrews' would be familiar with them all, regarding them with veneration. In commenting on Enoch, the writer states the vital fact that 'without faith it is Impossible to please God,' and states that two things are necessary, namely, belief in His existence, and belief in His response to the seeker. We must observe that in every case faith resulted in obedience. In fact, the chapter is a catalogue of works as well as an illustration of faith.

I suppose this portion has brought much comfort to many suffering saints, as it was intended, in fact, to encourage those to whom it was originally written. The New Covenant is better than the Old, but the Author is the same Creator and Redeemer. The doing of God's will in all ages has called for faith, courage and endurance. Therein is true wisdom. 'And they that be wise shall shine as the brightness of the firmament.' Will it not be more than worth while 'to lay aside every weight,' as did those worthies of old, 'and run with patience'?

R. B. SCOTT.

Bible School, Hindley.

MAY 24th-29th, 1947

WE invite you to **book now** for the Bible School, to be held at Hindley. •

Speakers expected: Brethren W. Crosthwaite, R. McDonald, Geo. Hudson, L. Channing, A. Winstanley, Frank Worgan, Tom Kemp, and others.

The following are a few of many expressions of appreciation received after our Bible School, last year:—

One brother wrote: 'This is to thank you for all the trouble you took to make the last week-end an exceedingly happy one, which will remain with me as one of the best ever spent.' The opinion of an old stalwart in the faith: 'Your anticipation of mountain-top experiences more than justified.' from a young brother: shall cherish many happy memories of this week, and perhaps the brilliance of those brief hours of fellowship will still be found worthy of mention when we enter into glory with our Saviour, and still be discussed through eternity.'

Write early to: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

COMING EVENTS

Tranent, East Lothian. — Alteration of date. Annual social on March 22nd., at 5 p.m.

Kirkcaldy, Rose Street.—Annual Social, Saturday, March 8th. Speakers: Bro. W. Carl Ketcherside, U.S.A., and Bro. A. E. Winstanley. Tea, 4 p.m. Social meeting, 5 p.m.



Young Folk's Corner.

By UNCLK BERT.

Month's Motto:

"THANKS be to God, which giveth us the victory through our Lord Jesus Christ" —1 Corinthians xv. 57.

WHAT JESUS DID FOR ME.

AFTER many ysars in India, a missionary was able to lead many others to Christ. One day, he said to an Indian Christian, 'Tell me what Jesus has done for you.' The Indian thought awhile, then said, 'Stop, and I will show you. He gathered some dry leaves into a circle, leaving an open space in the middle and dropping a worm into it. He *i,et* fire to the leaves, and the flame ran quickly round them. The poor worm writhed and wriggled in all directions, vainly seeking a way of escape. At last, tired out by these useless efforts, it sank back exhausted and motionless. Then the Indian stretched out liis hand, lifted the worm, and laid it on the cool ground beyond the reach of its place of torture. Said he, 'This is what Jesus did for me.'

Yes, that is just what Jesus does for us when we become Christians. We may try again and again to find happiness without Him, but we can never succeed. Only Jesus can lift us up, above the power of sin. The Apostle Paul said that Christians had been 'delivered out pf the power of darkness (sin) and brought into

the Kingdom of Jesus.' Jesus delivers us from sin, and from something more. Paul also said that Jesus 'delivered us (Christians) from the wrath to come.' How right the Indian Christian was! When we become Christians, Jesus delivers us from the power of sin now, and the condemnation of sin hereafter. Jesus 'saves to the uttermost all those who come to God by Him.'

GIVE as you would if angels waited at your door;
 Give as you would if the morrow found you where giving all is o'er;
 Give as you would to the Master if you met His searching look;
 Give as you would of your substance if His hand your offering took.

GIVE ME THE ROSES NOW

WONDERFUL things of folks are said
 When they have passed away;
 Roses adorn the narrow bed,
 Over the sleeping clay.

Give me the roses while I live,
 Trying to cheer me on;
 Useless the flowers that you give
 After the soul has gone. •

Praises are heard not by the dead;
 Roses they cannot see,
 Let us not wait till souls have fled,
 Generous friends to be.

Faults are forgotten when folks lie
 Cold in a narrow bed;
 Let us forgive them ere they die,
 Now, should the words be said.

CLUES ACROSS.

- Colour seen by Ezekiel in a cloud, 1.
- Paul left his "cloke " with Carpus here, 2 Tim 4
- The Valley of craftsmen, Neh. 11,
- The — of the mountains is the wild asses' pasture, Job 39.
- Discretion deferreth it, Prov. 19.
- Jesus was meek and lowly in this Matt 11.
- To be indebted, Rom. 13.
- Office held by Erastus, Rom. 16.
- He that shall endure unto this point shall be saved, Mark 13.

CLUES DOWN.

- Judge not according to this, John 7.
- These lodge in the branches of a tree, Matt. 13.
- Darius had a search made in the house of these, Ezra 6.
- One was built in a vineyard, Matt. 21.
- The disciples of John fasted thus Luke 5. •
- Excessive feeding, Luke 21.
- A serpent beguiled her, 2 Cor. 11.
- My heart standeth in——of Thy word, Psa. 119.
- Hairs may be of this colour, Deut 32.
- David out off the skirt of Sauls, 1 Sam24,
- One ran violently down a steep place Mark 6.
- "——with Him," John 19.
- Swelling beneath the skin, Lev. 22.

- This shall not separate us from the love of Christ, Rom. 8.
- Recline, John 5.
- Jacob had many of these animals, Gen. 30.

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GO ?

HEAR your commission, O Church of the Master!

Friends and disciples of Jesus, take heed.

How are you doing the work of the Father?

How are you caring for hunger and need?

Useless to stay in your doorway and beckon:

Those who most need will never come in;

Fighting the devil with art and with culture,

How he must laugh at his stronghold of sin!

Go! To the sheep that are scattered and fainting,

Having no shepherd, and tell them to come;

Go! To the highways, and tell every creature

Still the feast waiteth, and yet there is room.

Go! The time shortens, the night is approaching—

Harvests are whit'ning and reapers are few;

Somewhere, perhaps, in the darkness are dying

Souls that might enter the Kingdom with you.

Go! The foe goeth, tireless and cunning, Body and soul he is holding in fee.

Go! Lift his gauge in the might of the Stronger,

And in that Power declare the slaves free!

Go! Our Lord goeth to man's petty judgment,

Bearing His cross in midst of His foes;

Let us go forth to Him, mocked and derided,

Bear His reproaches, and share in His woes.

Go! Church of Christ, for He goeth before you,

And all the way that ye take He doth know.

On the bright morrow He'll say, "Come ye blessed,"

But till the dawning the Message is "GO!"

—'Macadonian Call,' U.S.A.

The Bible and the Church.

"The Bible and the Church," price 2/-, from L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley.

Nearly five hundred already sold. Are you helping to evangelise through literature?

Correspondence.

Dear Bro. Editor,—In reply to Bro. Allan on 'the question of 'Cremation,' I would like to offer my view, from quite a different standpoint. Scripturally, good men, God-fearing men, were always buried with solemnity and reverence. When Sarah died, Abraham requested the sons of Heth in this manner: 'I am a stranger and a sojourner with you; give me a possession of a burying-place with you that I may bury my dead out of my sight.' This was granted. Abraham and many of his family were buried there, and it became also the burial place of Isaac, Jacob, and their wives.

What is most convincing is the death of Moses. He died on Mount Pisgah, and God buried him, and no man knoweth the place.

There are many such good men throughout the whole of the Bible who had similar burial. Jesus was laid in a sepulchre, and 'devout men carried Stephen to his burial, and made great lamentation over him.' These few instances speak of honourable men having what we might call Christian-burial.

Evil-doers in Scripture had, very often, a bad ending both in death and burial. Here is Solomon's mind: 'Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it will be well with them that fear God. . . . But it shall not be well with the wicked, neither shall he prolong his days . . . because he feareth not God.' Jeremiah says of certain Jews: 'They shall die of grievous deaths, they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth . . . their carcases; shall be meat for the fowls of the air and for the beasts of the field.'

Cremation may have different meanings to economic ones, and therefore I desire God's way of burying good men.

W. FERGUSON.

Dear Editor,—With reference to the letters by our two brethren in the last issue of 'S.S.', saying: 'The breaking of the bread, implies Christ's body was broken.' Would they reconcile - Luke xxiv. 30: 'And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them' with Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 10?

While I believe the bread is the emblem of His body, the breaking of it (bread) did not signify the Lord's body was broken.
WM, BLACK. •

ELDERS

Dear Bro. Editor,—I would like to offer to 'Perplexed' a simple answer to his query, re 1 Tim. v. 1.

Paul's letter to Timothy was counsel, advice, and instruction on how he was to live and teach, and the simple, honest meaning of the passage in question is to be found in a literal translation of the Greek: 'An elderly man thou mayest not chide, but exhort as a father; younger men as brothers.'
G. M. BISHOP.

SEARCHING out matters to add to our learning arid to know the truth, delights the young. How they glory in their strength, courage, ability and knowledge!

A young brother wishes to know if 'elder,' in 1 Tim. v. 1, means an old man or an overseer in the assembly. A careful reading of the whole letter, shows that, in verses 1 and 2, instructions in behaviour to old and young men, and to old and young women, are given. Timothy, like all young men, needed to rule his own spirit or he might act proudly against the aged. As a Jew, he knew how to rise up before the grey head and to honour the old man. He was aware that a grey head was a crown of glory—it shall be found in the way of righteousness. It is a comforting truth that 'God carries from birth to old age.' He made and He will carry and deliver!

Timothy was not to chide, strike with the tongue, to blame, nor to reprove the old brother. Why? Paul knew that sometimes the young man utterly falls. Was he not also aware that the old man might, in his wisdom, replace 'the old landmarks' that some thoughtless persons had removed? Paul knew also, that old men dream of the great things the young and strong men will do for Christ and His cause, and how they will help and encourage them.

No, Timothy, don't blame, 'entreat,' as you would your own father at home. Some young men have learned, with Elihu, 'let days teach and multitude of years speak.' But age is not always right. Even Joshua made a covenant and peace with Hivites (Gibeonites).

In verse 17 we have 'elders' ruling. They ruled in the home and in the assembly of Christ, by God's appointment. 'Single honour' was due and usually received in the home. In the assembly, 'double honour' was due. Why? Because they laboured in word and teaching. We hope they always 'trod out the corn.' This calls for labour and time. Husks do not feed! The younger will willingly submit to the elders that rule well, and will award honour to them.

W. H. CUMMINS.

LORD'S DAY OBSERVANCE

Dear Editor,—If it be right to compel people to observe the Lord's Day, is it not equally right and proper to compel them to be baptised and to partake of the Lord's Supper against their will?

We see a Church that, at the beginning, was persecuted—as Christ said they would be—evolving during the centuries into a blood-thirsty crew of fanatics, at whose door can be laid the death of hundreds of thousands of martyrs for the truth as it is in Christ.

Paul says: 'What have we to do with those, who are outside?' Enthusiastic Christians to-day become city councillors, etc., in order to prevent the ark from falling over, considering that God cannot keep it standing. They try to bring the Kingdom of Heaven into existence by rushing ahead of God.

Sarah could not await God's time to give Abraham a son of promise, so Ishmael was born, taut could not inherit, God's promise to David that he should be king was believed by David, and he awaited God's time to accomplish it. Though Saul, 'humanly speaking,' was in David's power, yet David did not try to rush God.

People, to-day, think they must act in these matters, as God, to them, appears to be doing nothing. Jesus was a pacifist and paid the price. He did not save his friend, John the Baptist, from prison and death. Most of the Apostles were not saved from death. They were told plainly it would be their lot as followers of Himself. He took away the fear of death from them, and gave a blessed hope of eternal life.

As to things of this world: 'Let the dead bury their dead,' but you get on to preach the Gospel, and trust to the Holy Spirit to make It effective.

P. S. GAMMON.

NEWS FROM THE CHURCHES

BIRTH.—On February 8th, to Bro. and Sister A. Allan, of Bathgate, a son—Barry Alexander.

Bathgate.—The annual children's social was held on February 8th, when about sixty adults and children were present. Bro. Fleming presided. Bro. A. E. Winstanley gave a grand address on the Bible, which gripped the attention of all. The children, under the helpful tuition of Sister Nan Pearson, gave various items of poetry, solos, etc. Prizes for attendance were presented to members of the children's meeting. 'A grand night for the balm.'
A. ALLAN.

Blackridge. — With shining faces and much joy, the Lord's Day school scholars met on Thursday, January 23rd, for their annual social. The attendance exceeded all expectations, some hundred and thirteen being present. After a good tea, Bro. John McCallum, the chairman, urged parents to bring up their children in the nurture and admonition of the Lord, a great task which would be helped by sending the children to the Lord's Day school.

Bro. J. B. Steele gave an address on 'The New Song.' He spoke of the new song, 3/5 the song of the new heart, the new **W-y**, and the new home.

Bro. A. Winstanley spoke on 'The Truth of the Bible,' using illustrations to show that the Bible is a mirror in which we see ourselves.

The children's part in the programme gave evidence of hard work in rehearsals. Sister S. Savage presented the prizes amidst much excitement.

Bro. John Richardson voiced thanks to all who had made the social such an outstanding success.

J. KERR.

Bristol, Bedminster. — We are indeed grateful to the Church at Hindley for making it possible for us to enjoy the services of Bro. T. Kemp, for a period of six months.

He has entered whole-heartedly into all the activities, and has spared no effort in endeavouring to bring others into the saving knowledge of Jesus Christ. One of the senior members of the Sunday school, Rita Sweet, has been immersed into the ever-blessed name. The work is difficult and responses slow, but our brother is not deterred by adverse conditions, and we pray and work that God giveth the increase.

He is spending much time among the young, both in the school and the weekly children's service. Furthermore, the Church has certainly benefitted by his exhortations and the Gospel message proclaimed earnestly, week by week. We hope ere long to be able to report other precious souls won for the master.

S. W. COLLINS.

East Ardmy.—The Church held its rally on February 1st. Tea was taken at 4 p.m. In the evening we were spiritually uplifted by two fine addresses by Bren. E. W. Jepson, of Doricaster, and F. C. Day, of Birmingham. Bro. Day gave us of his best on the Lord's Day, and we are greatly indebted to him for travelling such a long way in such atrocious weather. • In the evening, the electric system went out of order just as Bro. Day began speaking, but he carried on and finished his address as we know he can, without any notes.

The Church, too, has chosen elders and deacons, bringing herself more into line

with New Testament teaching. The elders: Brethren Wintersgill, Wright, and Worth, and three deacons, Brethren Osborne, Robinson and Slade were voted in. We are looking forward to better times, having been strengthened so far by the sterling work of Bro. F. Worgan.

E. WOUTII.

Glasgow, Hospital Street. — The annual social was held on January 11th, over one hundred being present. We had a grand time, and all received the blessing that maketh rich and addeth no sorrow thereto.

The chairman, Bro. E. Hendry, though a novice (as Bro. Winstanley said) filled the chair perfectly. Our speakers were our esteemed evangelists, Bren A. E. Winstanley and A. Gardiner, junior.

Bro. Winstanley spoke of the martyr, Stephen, emphasising that Jesus is sitting at the right-hand of God, and of His standing, watching the death of His faithful servant.

Bro. Gardiner gave a brief survey of the work and progress of the Church; and appealed to all to keep right with Jesus, for apart from Him all is loss.

The Motherwell Choir, as usual, carried us into the realms of bliss. We had singing by a quartette party, duets and solos. It was a night that will be long remembered. Bro. Gardiner, junior, moved a vote of thanks to all who had helped to make our social such a great success.

A. H. MORTON.

Hull.—We are continuing to bear our witness, despite all difficulties and opposition. The Lord is blessing our Lord's Day school. We have had over twenty children attending. We had a good time at the children's party, on January 25th, when over forty children and adults were present. Testaments were given to all who could read. The adult services vary in numbers. We earnestly ask for the prayers of all readers of the 'Scripture Standard.'

JAMES A. BALL-AKD.

Ilkeston.—We are pleased to report the following Church and school activities:— On Saturday, January 25th, a 'Welcome Home' to all our members and old Sunday school scholars who have been away during the war years and since, was held. The writer extended, on behalf of the Church and school, a very warm welcome to all who had returned. To two of our number, it was mentioned, that privilege was denied. A silent vote of sympathy with their dear ones was given. Further, it was remarked, there was cause for deepest gratitude for all the gracious protection and care of a loving God, which had been experienced. The presence of those who had returned home was the gracious answer to many prayers. Our gratitude should now be expressed in **terms**, of service and interest in the

Church and Sunday school. A great work lies before us.

A short account of 'Religious Life in the Forces' was given by a returned member (Horace Gee), and another, who had not been away (G. E. Bullock), spoke on 'What the Church has to offer.' The school superintendent (F. Gregory) regretted that one whom he had brought to school for twelve years, now a member and worker amongst us, should now have to leave us for a time under the Conscription Act. Disapproval of the Act and everything pertaining to war and military training was strongly expressed. Musical and elocutionary items by a number of members completed an interesting programme. All enjoyed an excellent tea, provided by the sisters.

On Lord's Day, January 25th, an effort to get a record attendance of members and friends at the services was not quite the success anticipated, owing to much sickness and the wintery weather. Still, very fair congregations gathered, and enjoyed the ministry of F. Whitfield, of Derby, our preacher for the day.

A special Sunday school service was held in the afternoon, when a good number of scholars received a book prize for obtaining forty attendance marks and over during the year. These were presented by the superintendent (F. Gregory), who spoke words of encouragement to every scholar. S. JEPSON.

Nelson, Southfield Street. — In spite of the inclement weather conditions, we were wonderfully well rewarded for our labours last week-end, when we celebrated our Bible school anniversary. Without the generous unstinted assistance afforded us by the officers of the Larch Street Methodist Church, we could never have adequately catered for the crowds who came from far and near. Tea was served between 4 and 6 p.m., and the children enjoyed to the full the lovely tea provided by those who think so highly of their welfare.

At 6.30 p.m. we were more than pleased by the wonderful efforts put forward. Heavy snowfalls prevented the arrival of Bro. Steele, and in his absence Bro. Carlton Melling (Wigan) deputised at very short notice. All enjoyed his message to both children and adults, and owing to his having to leave early, Bro. Mason (who has very recently joined us from Yorkshire) presented the prizes. Our superintendent (Bro. H. Harrop) presided; and gave a warm welcome to visitors, making them feel very much at home amongst us.

During the evening programme, recitations, singing, and special items were given by the scholars. The secretaries of both departments reported increases in numbers on the books, and a high percentage of attendances, and we were, all encouraged to go forward during the year 1947 with renewed vigour and deter-

mination to do more for Him who loved us 'even unto death.'

The services on the Lord's Day were taken in the morning by Bro. Hairop and in the evening by Bro. Carson. Both these brethren are our own stalwarts in the faith, and gave us much to think about concerning the work of the Lord. Bro.-Mason very ably took the service at the united school, the attendances being exceptionally good. We are indeed greatly indebted to these brethren, who so willingly came to our assistance at short notice. A. WILLMAN.

Whitburn, West Lothian. — The Church has been encouraged by another soul won for the Lord. On January 29th, Mrs. McEwan made the good confession before many witnesses, in the meeting-house at Blackridge, and was immersed by Bro. John McCallum. Bro. T. Riddell gave an able address on the eighth chapter of Acts.

Brethren, pray for us that this may be the forerunner of many more to be won for the Lord Jesus. W. CLARK.

Obituary.

Scholes, Wigan.—The Church has again suffered the loss of a member by death—this time Bro. Thomas Parker, aged forty-three, who died suddenly on Tuesday, February 11th.

Bro. Parker was a member of a family who have been long and closely identified with the Church of Christ at Scholes. Like all his brothers and sisters he was trained in the Bible school, and whilst still young was baptized into Christ.

Our departed brother leaves a wife and three children, aged sixteen, ten, and four years. His wife has been a member of the Church for many years, and his eldest son, Leslie, was added to the Church two years ago. Both mother and children are regular in their attendance at the meeting of the Church and the Bible school.

We ask for your prayers for those left to mourn Bro. Thomas Parker's passing, that they may be sustained by Him who is the source of all comfort. Pray, too, for the Church at Scholes, which, of late, has suffered such severe shocks in the passing of two comparatively young members. c. MELLING.

Glasgow. — Bro. Henry J. Nelmes fell asleep in Jesus on Lord's Day, January 19th, in his seventy-eighth year.

Over sixty-one years ago, he was Immersed, and joined the Church, meeting in Inglefield Hall (now in Coplaw Street), and remained a loyal member of the Church of Christ to the end.

Of a quiet, retiring nature, he was not a platform man, but by regular attendance at meetings, and in other practical

ways, he zealously supported those who were in the forefront of the good fight of the faith. Ever loyal to the Lord and His Word, he was a keen and generous supporter of the Restoration Movement. We owe a great deal to the Nelmes' family for their firm adherence to the original position and plea of Churches of Christ. We have had much happy and helpful fellowship with them.

What such quiet, unassuming workers as, Bi c. Henry Nelmes have accomplished will be manifested in that day when the Lord rewards every man according to his own work.

'Then shall His weary and faithful disciples all be remember by what they have done.'

To the daughters and sisters of our departed brother, we tender our sincerest sympathy, and commend them all to the God of all grace and comfort.

Ilkeston. — A dear young sister (Doris Booth), after some days of suffering, patiently endured, was taken from us on January 28th, at the early age of fifteen.

Baptised a little over two years ago, she has lived a most exemplary Christian life. Quiet, unassuming, gentle, and affectionate, she loved, and was beloved, of all. She loved her Saviour best, and her one passion in life was to serve Him well. She had a keen desire to become a missionary. She was never so happy as when studying her Bible and writing notes thereof. For about six weeks prior to her four months' illness, at the children's weekly meeting, 'Sunshine Corner,' she read to them in serial form, her own written account of the 'Story of Job.' She has not lived to complete her task. It was good, however, to hear such well-written and accurate stories from the Word, and to note how she gained the children's interest. Her love for them was shown by collecting up all her own story books and purchasing others, writing in their names (no small task during her illness), and sending one to each of them as a Christmas gift.

The 'flower' of our little flock, we feel, has been taken, but she has gone to her Saviour she loved so well. Her mortal remains were laid to rest on Friday, January 31st. Our old friend, A. E. Wui-stanley, evangelist, under whose ministry she gave her all to Christ, officiated. Our deepest sympathy goes out to her sorrowing parents and family. S. JBPSON.

Kirkcaldy, Rose Street. — We regret to record the passing of another of our older members, Bro. A. Younger, who died on January 14th, at the age of eighty-three. Bro Younger was a very active man for his years, and was a regular attender at the Lord's Table. He had been laid aside on this occasion since the month of August, and a few weeks before the end it was manifest that our bröther was fighting a losing battle. Our sympathy goes out to his family who mourn. D. MBLLIS.

Wigan, Scholes.—The Church mourns the passing of our sister in Christ, Mrs. Jane Myers, who died suddenly on December 26th last. She was the second wife of Bro. George Myers, a former secretary of the Church and superintendent of the Bible school.

Sister Myers was baptised into Christ about 25 years ago. Since that period she, for several years, had been a teacher in the Bible school. In a quiet, unassuming manner she had been a great help to the Church. The writer's wife was won to the Saviour largely through the witness of Sister Myers. She was of a very cheerful disposition, and suffered physical pain unknown to many. Calmly and without fear our sister fell asleep in Jesus.

The prayers and sympathy of the brethren are asked for her husband, who has been doubly bereaved in this way in the last five years; and for their adopted child, Elaine, now three years of age. The lot of Bro. Myers has been one of almost constant suffering. May this suffering be used of God to draw him closer to Himself. C. MELLING.

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